Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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BIOGRAPHY.

Thomas Firmin.

[*Concluded from the Register of last week.*]

When, in the years 1681 and 1682, great numbers of French Protestants fled into England, in order to escape the persecutions of Louis XIV. Mr. Firmin hastened to provide for the relief of those sufferers for conscience sake; and on that occasion, as well as after the revocation of the edict of Nantes in 1685, many thousand pounds were entrusted to his management, on account of the refugees.—For them, also, he established a linen manufacture at Ipswich. In the year 1689, vast inroads of the Irish nation, comprising persons of all ranks, fled to England, from the persecutions and proscriptions of James II. Again was Mr. Firmin active and indefatigable in his benevolence. He had the pleasure to see his exertions, on their behalf, crowned with success. And when, chiefly through him, fifty-six thousand pounds were raised, he attended to the distribution of this sum with such diligence, faithfulness, and impartiality, that the Archbishop of Tuam, and some Irish bishops, united in sending him a letter, in which they expressed their grateful sense of his kindness and exertions on behalf of their countrymen. He labored with incredible zeal and activity, in releasing poor debtors from prison—"the release of one man out of prison," he was wont to say, "is a relief bestowed on his whole family." The lot of others, whom he was unable to release, he amended. These efforts he continued to his last breath; and, both in reference to this matter and to many others, had so much influence in the House of Commons, as to advance by the Acts of that body, his holy purposes of benevolence. In a variety of other ways, did this most excellent citizen exert himself for the good of man.—He assisted, by small loans, young and worthy tradesmen; he promoted the wishes of youths, anxious to procure extensive knowledge, yet possessed of inadequate means.—Poor ministers, irrespectively of their opinions, he took a peculiar pleasure in aiding. For "young hopeful preachers and scholars," also, "candidates for lectures, schools, cures, or rectories, he would solicit with as much affection and diligence, as other men do for their sons and near relations." But we have not time to detail all that Mr. Firmin did to benefit mankind. The confidence that was reposed in him, by charitable persons, was unlimited; and the funds that he had, in consequence, at his disposal, are truly astonishing. In every imaginable way was his benevolence evinced. Nor was it less usefully employed, when he was invited (as he was frequently) to arbitrate differences. "I have heard," says his biographer, "his physician blame him sometimes, that he did not allow himself competent time for his meals, but hastened away to his affairs. But those affairs were seldom or ever his own; he was to solicit for the poor, or in the business of some friend, who wanted Mr. Firmin's interest, or he was to meet on some design relating to the public good. In these matters, his friends that were not quick in their despatches, had reason oftentimes to complain of him, as not giving them sufficient time to despatch business with him, for he was active above most men in apprehension, in speech, judgment, resolution, and action." Nor was his charity limited to any sect. He could even assist the persecutor. King Charles granted a brief for the Polonian Protestants, who had assisted in banishing the Polonian Unitarians. And in this case, also, Mr. Firmin exerted himself to the utmost, in order to forward the object. And withal, his charity was most unobtrusive. He did not destroy the acceptableness of the gift by the manner of bestowing it, or by after recollections and intimations of obligation to those whom he had benefited. In many cases, our Saviour's words receive a verification very different from what he intended, and "it is more blessed to give than to receive," is bitterly felt by those, who, in a multiplicity of ways, are often reminded that they have once "received." Not so with Mr. Firmin. What he gave, he gave, and there was an end of it. He had done his duty, and gratified his heart; he blessed God for the opportunity, and never dreamed of obligation.

Such a man could not fail to be an ardent friend to civil and religious liberty. If any man was unjustly oppressed, Mr. Firmin was ready to help him; and those who suffered for vindicating the rights of Englishmen, ever found succour with him. He distributed publications in behalf of public freedom, in order to arouse the people to a just opposition to the tyranny of James II.; and, so far as his situation would admit, was a zealous promoter of the glorious Revolution.

So generally known was the excellence of Mr. Firmin's character, that it attracted the notice of Queen Mary. Her Majesty also heard that he was a Unitarian, and charged Tillotson to rectify his errors. Tillotson replied, that he had often essayed in vain; a controversy, however, ensued, which furnished another of the *few* proofs, alas! that religious disputes may be carried on in the spirit of religion. His friends were of all classes, and all countries, and all creeds.—Amongst English orthodox divines, with whom he entertained the greatest familiarity, we may mention Dr. Outram, Dr. Whichcot, Dr. Worthington, Bishop Wilkins, the Bishop of Gloucester, the Archbishop of Canterbury. And so great was the confidence that Tillotson reposed in him, that when absent from London, he devolved on Mr. Firmin the duty of of providing preachers for the Tuesday's lecture at St. Lawrence, which was frequented by all the divines of the town, and by a great many persons of quality and distinction. "See here," to use the language of his biographer, "a trader, who knew no Latin or Greek, no logic or philosophy, compassed about by an incredible number of learned friends, who differed widely in opinion from him, and were continually attacking him for his supposed errors; yet could they never remove him from the belief of the Unity of God, nor did their importunities or his resistance break off, or so much as lessen the friendship between them." What a delightful idea does this suggest of the spirit of Mr. Firmin and that of his friends. If this spirit in Wilkins, in Outram, in Tillotson, was orthodox, what is the spirit of those who profess, in our days, to hold the same opinions?

This excellent Christian died in 1697, in the 66th year of his age. Whilst on his bed of death, he was visited "by his most dear friend, the Bishop of Gloucester." Mr. Firmin told the bishop, "he was now going;" and "I hope" said he, "God will not condemn me to worse company, than I have loved and used in the present life." The bishop replied—"that he had been an extraordinary example of charity; the poor had a wonderful blessing in you; I doubt not, these works will follow you, if you have no expectation from the merit of them, but rely on the infinite goodness of God." He answered, "I do so," "and I say, in the words of my Saviour, when I have done all, I am but an unprofitable servant." Thus ended the days of this servant of God. The best eulogium on his character is, the records of the deeds of his life. In perusing a narrative of what he did, the reader will best learn what he was. We shall only add, that he had unusual quickness of perception, was inquisitive and ingenious, and possessed of a great thirst for knowledge. He was naturally of a warm temper, and incapable of dissembling his sentiments. His piety was rational and fervent; and his life a continued display of the virtues inculcated by Christianity. The ideas of nobleness, generosity, influence, and authority, do not, in the minds of some, very readily associate with the notions of a shopkeeper; and yet Mr. Firmin was one of the finest examples of these united attributes.—His virtues did not raise him out of his line of life; but they made him admirable in the discharge of its duties; and serve to prove a most flattering truth,—that there is nothing in the practice or principles of commerce, even in its lower branches, which requires the sacrifice of conscience, or the contraction of habits of vulgarity; that there is nothing in it which unfits a man for the discharge of the highest functions of a citizen and a social being—which unfits him for the companionship of the great and good—which unfits him for the pursuit and maintenance of truths of the most useful and important kind. Nor did Mr. Firmin neglect his own concerns to attend to those of others. He joined the strictest attention to his business, with the most benevolent and enlightened projects for the benefit of the human race. He never neglected his customers, and yet he enjoyed the society and engaged the friendship of some of the greatest men of his time: whilst his hand and heart were active to do and to be good. He who wishes to accumulate as much of pure and sincere happiness in the brief space of life as is possible, may learn from Thomas Firmin, that the surest plan he can pursue, is the cultivation of a large benevolence. A more useful, a more active, a more happy, a more respectable life than his was probably never led. Reader, such was Thomas Firmin—a Unitarian Christian. Go thou, and do likewise.

RELIGIOUS INTELLIGENCE.

WALDENSES.

[*Concluded from our last.*]

Between Michælmas and Christmas, every year, M. Bert, like the rest of his brethren, makes a *visit* to each of the "*quartiers*" of his parish. These visits are called *examinations*, because it was anciently the custom to examine each individual separately respecting his knowledge of religion. This is still the practice in some of the parishes; but in others, that of La Tour in particular, the population is too numerous to admit of this, and the pastor only delivers an address to each assembled quarter in turn. If there happen to be any differences, or other ground of complaint, they are then likewise submitted to the pastor's decision. These meetings have the effect of bringing every member of a widely scattered flock into a closer intimacy and friendship with their shepherd. He dines and spends the rest of the day in social converse with one or other of the families of the quarter.

M. Bert, who was exceedingly attentive to me, was particularly desirous I should accompany him in some of these visits, as he said the practice was peculiar to the Valleys. He invited me to accompany him to one of the quarters, where, he said, they assembled *in a stable*, for want of an apartment of sufficient size, and that from the crowd and warmth he was obliged to *take off his coat*. The Moderator of the Vaudois Church, or as Mr. Gilly takes pleasure in calling him, their "*Archbishop*," preaching in a stable in *sleeves*, but not of *fine lawn!*

My health not permitting me to accept of this invitation, I was glad to avail myself of another opportunity of hearing him, where I did not expect the place would be so confined, in the village of La Tour itself. Here I found him addressing the quarter, not in a stable, but in a large wood-house, or cellar. He was explaining the nature and design of our redemption through Christ. He observed, that mankind had a general belief of the necessity of some kind of sacrifices for sin: hence all those bloody expiations by which the heathen sought to appease the wrath of their gods. Sacrifices abounded in the Jewish ritual; but they were misunderstood and abused; and God was continually complaining by the mouth of his ancient prophets of the mistaken confidence which the people placed in the virtue of sacrifices for sin; and that, while they multiplied sacrifices, they neglected to obey commands, which was better than any sacrifice they could offer him. Under the Christian dispensation, our High Priest once offered up himself, that there might be no more need of sacrifice for sin; "thus shewing, as an English writer observes," said M. Bert, how dear his children were to our heavenly Father; for even the angels were never the objects of redemption; 'but we are redeemed,' as the apostle says, 'by the precious blood of Christ, as of a lamb without spot and without blemish.'—"We are redeemed from sin and iniquity to do good works, to lead us to perform which is the grand design of the death of Christ, without which he died for us in vain. He offered himself a sacrifice, leaving us an example that we should follow his steps—that we should sacrifice our hearts to God, and be ready to sacrifice our lives too, in imitation of his example, whenever it should be necessary to preserve our faith and keep a good conscience. We are called upon still to offer the sacrifice of ourselves to God by obedience to his commands, following the steps of our divine Master, who became obedient unto death." The latter part of M. Bert's address explained the meaning of a favorite phrase which I heard several times in his prayers and discourses in speaking of the death of Christ, that he died, leaving us an example that we should follow his steps. He said nothing which implied that he regarded the death of our Saviour as being, strictly speaking, an *equivalent* paid to the Father for the debt of moral obedience due to him from his creatures; nor did he describe and distinguish the offices of the three persons of the Trinity in the work of redemption; nor did he paint in glowing colors the wrath of an angry Deity, which nothing but blood could appease; nor, in short, did he employ any language in which all Christians could not agree, inasmuch as it adhered closely to the sentiments and language of those Scriptures which all receive as divine.

A few days afterwards, I attended another of these pleasing unions of the pastor with a portion of his flock separated from the rest, that he might apply himself to their peculiar wants, and adapt his exhortations to their peculiar circumstances. In this instance the quarter was a hamlet, a short distance from the village, and a part of which is mountainous. Most of the persons present were engaged in agricultural or pastoral labor, and, with his usual judgment, the pastor's address was specially adapted to their employments. The main topic of the address was the duty and means of cultivating a pious spirit, "And here I suppose, I shall meet with an objection in the outset," said he. "'We have no time, particularly at this season of the year, when we have so much *business* to do that we can scarcely get to church. The chesnuts must be gathered in, or they will spoil or be lost. The cattle must be provided for against winter, or they will die.' Business! What is man's business here but to please his Maker? But your worldly business may be going on, and the *great* business of religion *be promoted* by it. Your occupations are of a nature to lead you constantly to think of God. The lands of some of you who live in the lower ground produce great abundance of maize, (or Turkish wheat,) and nothing can be more wonderful than the increase of this plant. You sow the seed *in hope*, and such is the bounty of Divine Providence, that your hope of a vast increase is rarely disappointed. When you see those lofty, sturdy plants rising up almost into trees from so small a seed, and observe how strongly the grain is fortified against the effects of weather and other injuries by its thick outward covering, which you cannot break asunder but with violence, can you help thinking of *Him* whose wisdom has thus given effect to his kind intentions towards you? Others of you are situated higher up the mountains, amidst the extensive woods of chesnuts with which nature has surrounded us. And perhaps you may sometimes be disposed to complain, 'My land produces me nothing but chesnuts.'—But have you never considered that these chesnuts are the free gift of Divine Providence, which the sweat of your brows has never watered? You sowed no seed; no labor of yours reared and defended them; but there the trees stand, laden with fruit in their season. You have not even the trouble and danger of climbing them to secure your harvest. The fruit drops to the ground by its own weight as soon as it is ripe, without your interference, and in so great a quantity that it must perish, consumed by insects or devoured by other animals, were it not for another wise provision of Providence, who has marked it for the sustenance of man, by enclosing it with great nicety in a *case*, armed on the outside with prickles, which prevent any of the beasts of the earth from getting at it. It is found in such profuse abundance, and keeps so well, (owing to its being still protected by a a second covering when the first is removed,) that it affords you a considerable part of your sustenance through the whole winter. These are reflections connected with the occupations of the mere mountaineer. By such thoughts as these his soul is led to the Great Eternal Source of good. But none of you need be so busy as to leave no time for the reading of the Scriptures. By the liberality of our English benefactors and others, every Vaudois family may soon be provided with a copy of the Bible, as a fresh stock is now on the road.—Some already possess several, but henceforth no family need be without *one* copy of the word of God. And let me exhort you, my dear brethren, not to put this precious light of divine truth under a bushel; for example, to put it carefully by in a closet along with the garments which you have not in constant use; but to place it on a candlestick, that the whole house may be enlightened; that is to say, let one read aloud, that the whole family may have the benefit of it.

"I have likewise to exhort the parents of this quarter to do their duty to their children by sending them to school, but more particularly, by an early and careful attention, to correct what is amiss in their tempers and behaviour. The term *original sin* is one which we scarcely employ (*le peche original est un mot que nous n'employons gueres;*) nevertheless, every one must have observed a propensity in children, from their earliest infancy, to catch at what they see other children have, and as soon as they have received a blow to return it. This disposition God has enabled us to correct, by watchfulness, prayer, and the aid of his grace, which he never refuses to them who ask it in sincerity. But unless parents will conscientiously perform their duty by correcting the first indications of this disposition in their children, there is little hope that the man will ever get rid of it.

"And let me exhort all, young and old, to a stedfast perseverance in the faith and practice of our fathers, and a thankful improvement of the peace and means of religious instruction we enjoy in the present day. For these we are mainly indebted to our distant friends, whom Providence has raised up to visit us and support our schools. But what is it, my friends, which brings strangers from the other end of Europe to visit us? Nothing curious that we have here to shew them; but they come amongst us to see *genuine Vaudois*, who are deserving of the name, who still maintain with zeal and constancy that religion which they received at the first from the apostles or their companions, and which their ancestors so often bled to defend.

"Last of all, I exhort you to love one another. I bless the Lord on your behalf, my dear brethren, that you all of the quarter of St. Marguerite, who met here this time twelvemonth, are alive this day, and enabled to join your voices together in singing the praises of your heavenly Father; and I call upon you to shew your gratitude to him, by living in peace in this neighborhood, and loving one another. I might say, consider *me, your pastor*, as your *father*, or the elder of your quarter, now present. But I forbear: God is your Father, and is pleased when he sees his children loving, aiding, consoling one another, which may he grant, through Jesus Christ our Lord."

DOCTRINAL.

VARIATIONS OF ORTHODOXY.

"*Tossed to and fro, and carried about by every wind of doctrine.*"

The doctrine taught by Predestinarians, or *Calvinists* in general, may be compared with what Geographers call "periodical winds;" which blow one half the time in one direction, and the other half in the opposite direction. So it is with the preachers of partial election and reprobation. They preach *Calvinism* one half the day, and *Arminianism* the other. They *blow out a doctrine*, which carries all the *elect* to heaven, and all the *reprobates* to hell. These doctrines, by shifting or changing their direction, produce effects, resembling the *hurricanes* which are occasioned by the shifting of the *monsoons* or periodical winds; for they excite the most alarming fears in the *elect*, (who were foreordained to eternal life,) lest they should be finally lost. These men throw a whole country into tumult and commotion, by contradicting their own system, and maintaining that those whom God determined for salvation, are in danger of being cast into hell; and that the *reprobates* who were pre-doomed to final misery, *may* repent and go to heaven, contrary to Jehovah's decree!!

Chr. Intelligencer.

What is a Unitarian?

This is a question often asked, and it shall be our business to give to it a plain and definite answer. It is an inquiry often made in no friendly spirit, but that will make no difference in our reply. It is an interrogation occasionally used by opponents to our principles, and the explanation which they usually give is unfounded and incorrect. By this means, false views of our sentiments are held forth to deter the inquiring; and so horrific is the picture conjured up by those who should know better, that the uniformed are scared from examination, and are kept from doubting the faith of their forefathers, by the fear that there is a lion in the way. The ignorance so prevalent on this subject would be inexplicable, were we not aware of the mighty force of early prejudice, the authority of great names, the influence of interest, and the all-attractive power of a prevailing and established faith.

The inquiry, What is a Unitarian? was not very long since made by the highest law-officer of Great Britain. In the debate on the Unitarian Marriage Bill, the Lord Chancellor is reported to have said, I should like to know what a Unitanian is? We have no hope that these pages will ever be perused by his Lordship; but we do hope they may be read by many an individual as likely to listen to the statement with seriousness, and as willing to pursue the inquiry with earnestness, and more likely to have his doubts removed, and more willing to make an open profession of an obnoxious faith.

The Unitarian Christian vindicates the use of reason in matters of a religious nature, as the only means which his Creator has given him to distinguish what is true from what is false, to detect the vain and futile pretensions of the Prophet of Mecca, and gratefully to acknowledge the well-grounded and heaven-approved claims of the Son of God.—He suffers not his godlike reason to rust in him unused, but freely employs it on every subject which can be of moment to the human mind, or can possibly affect the human heart. He is thankful to his Maker for his gracious gift, and desires ever to exercise it in his Creator's praise.

Believing, from the deductions which his intellectual faculties enable him to draw from the works of nature, and the appearances of the world, and the frame and constitution of man, that there is a God, the Unitarian Christian carefully investigates the evidences which are asserted to prove the divine origin of the Christian system; and he rises from that investigation, a firm and practical believer in its truth and heavenly original. Believing the New Testament to contain a perfect representation of Christian doctrines, he needs no creed to make it more so. The Bible only is the Unitarian Christian's Religion.—The Bible is his Confession of Faith. The Bible is his Assembly's Catechism. The Bible is his only standard of Christian faith and practice, the charter of the emancipation of mind from human thraldom and human error, the freehold of his rejoicing for himself and his heirs forever.

In addition to the opinions on the use of reason and the sufficiency of the Scriptures, a Unitarian is one who maintains that there is but one God, one in essence, one in person, even the Father, who is the benevolent Parent of all mankind, the God and Father of the Lord Jesus Christ. The One God, even the Father, the Christian Unitarian believes to be the only proper object of religious worship; that every thing should be performed to his honor and glory; and that all prayers and praises should be offered to his sacred and undivided name, in the name and as the disciples of Jesus Christ.

In Jesus Christ, the Christian Unitarian believes, as the Messenger and the Prophet of the Almighty, the Messiah, the Christ, the Mediator, the Son of God, the Saviour of the World. The divinity of his mission he rejoices in, though the Scriptures constrain him to reject the deity of his person. Believing a Cause to be before the effect, the Sender to be greater than the sent, the Giver to be superior to the gift, the Anointer to be higher than the anointed, the Father to exist previously to the Son, the Christian Unitarian is compelled to acknowledge, in the words of Jesus, "that this is life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent." The Unitarian Christian, then, in other words, gladly acknowledges and believes in Jesus as the Son of God, but not as God the Son. He considers all he has taught, as coming from God; he receives his commands and relies on his promises, as the commands and promises of God. In his miracles, he sees the power of God; in his doctrines, and precepts, he beholds the wisdom of God; and in his life and character, he beholds a bright display of every divine and social virtue. His hope of salvation, rests on the truths he had disclosed, and the means he has pointed out.

He believes him to be entitled to his implicit faith, obedience, and submission; and he feels towards him all the veneration, love, and gratitude, which the dignity of his mission, the sublime purity of his character, and his sufferings for the salvation of men, justly demand. But he does not pay him religious adoration, because he thinks this would be derogating from the honor and majesty of the Supreme Being, who, his Saviour himself has told him, is the only proper object of worship, and would also be acting in direct opposition to the Saviour's express prohibition of worship to himself, the Son and Messenger of the Father.

Regarding the One God the Father as love, and love unbounded, as the source of compassion, the centre of beneficence, the Christian Unitarian maintains, that repentance and reformation are the only means of obtaining the Divine favor; that the Father of mercies required no vicarious sacrifice to make him propitious to his creatures, because he never was otherwise; that the Father sent the Son to be the Saviour of the World, by the means of his life, his doctrines, and his resurrection, purifying unto himself a peculiar people zealous of good works. He believes, therefore, that without holiness no man shall see God; but he also maintains, that in every nation, he who feareth God and worketh righteousness, is accepted of him.

In the great day of the Lord Jesus, the Unitarian Christian believes all men shall be raised from the dead, to receive the reward of the deeds done in the body, whether they have been good, or whether they have been evil.

The effect of such views of human duty, and of Christianity, and of the Saviour, and of his God and Father, is to induce the Unitarian Christian to think no worse of any man, whatever may be the faith he clings to —to regard a wicked life as the only heresy —to loathe the error which depresses the heart with gloom—and to detest the unrighteousness to which it may tend,—but still to love the erring, and be anxious for their benefit; and practically to believe, that if all the contending sects be careful to add to their faith, *charity*, their various supporters, though divided on earth, shall meet in heaven.

Such it is to be a Unitarian. Such the plain answer we would submit to the consideration of the honest and inquiring mind.—Reader, decide not hastily; read your Bible with care and seriousness; judge for yourself; and may God's blessing be with you, and rest on your inquiries.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, OCTOBER 6, 1827.

General Christian Conference. The Gospel Luminary, of September, gives an account of the late General Conference of the Christian denomination, held at West Bloomfield, N. Y. on the 7th September.—The session continued till the 10th. Seven different local Conferences were represented by Messengers, and several others by letter. Letters from the south, received by the Conference, represent this denomination as flourishing. Preachers are much wanted there, and some members of the Conference have volunteered to go, and were approbated for that purpose by the Conference. Tidings from the New-England States were represented as cheering and good. "Indeed [says the Luminary] from every other part of our widely-spread country, as far as we could learn, the Christian cause is rapidly advancing, unshackled from human *disciplines, creeds*, or *confessions* of men's device, still contented to be *disciplined* by the scriptures."

Extracts from the Minutes of the Conference are published in the *Luminary*. From these we shall make a few selections. Relative to the state of affairs in the west, it is said,

"After hearing a statement of Elder J. Badger's travels in Ohio and Kentucky, voted, that we cordially approbate what he has done, and are much gratified with the report he gives us of the state of our brethren west of the Alleghanies. We hope our brethren in those regions will keep up a correspondence with us."

It appears that a Committee had been chosen at a former Conference, to collect materials to furnish a history of the Christian Connexion. This Committee, on being called on by the Conference, reported,

"That they were engaged in the business assigned them, but had not yet concluded it. Whereupon it was resolved that they be instructed to pursue their researches, throughout the United States, and provinces adjoining, in order to furnish such materials as are necessary to compile an authentic history of the people known by the name of *Christians;* and report their progress at the next session of this Conference.

On the subject of foreign Correspondence the "Minutes" say—

"Heard the report of the committee appointed to correspond with the General Baptists in England, in which we feel deeply interested. Mr. Smallfield's letter to brother Clough was read to us, which caused general joy. Agreed that it be transmitted to the editors of our periodicals for publication, and that the same committee be requested to continue the correspondence."

One of the most important measures of the Conference was a resolution respecting a religious periodical work, to be supported by the Christian denomination. The plan is expressed in the following vote.

"Voted, that we approbate Elders David Millard and Simon Clough to change the form of the Gospel Luminary, after the expiration of the present volume, and publish it in the city of New-York, in semi-monthly numbers; and we agree to use our influence and united exertions to extend its circulation."

The prospectus of the proposed work will be found among our advertisements this week.

The Conference adjourned for two years; the next meeting to be held at such place as the Committee of Correspondence with the General Baptists shall appoint.

The following are extracts from the Circular of the General Conference. In allusion to the absence of Messengers from some of the local Conferences, the Circular says,—

"We would request, that should we meet again, which is expected that we shall in two years, that our brethren in the several States will not let distance discourage them, nor difference of opinion prevent their attending; seeing our object is to find the best way, and urge the most successful means to spread light, truth, and righteousness in the world. We earnestly request, for the general good of mankind, and especially the church of God, that each local conference, and the churches connected, would arise from slumber, and use all righteous means possible for an increasing engagedness in the religion of Christ; striving at the same time for the unity of Christ's spirit, in the bond of peace, among themselves, and recommending it thereby to others. We think local conferences can do more to assist their preachers in travelling and visiting the destitute churches, and people who wish to hear the gospel. We believe, should they try to arise in this good work, the Lord would increase their spiritual zeal. Although the *General Conference* discards the idea of imposing laws upon churches, yet we view it our privilege and duty to advise and recommend what we consider most for their good, and the honor of Christ's kingdom. We advise the several conferences to be zealous for the Lord, and adopt such measures as they may deem most scriptural, both to relieve the wants of their preachers, and to supply the vacant churches with preaching."

"Great exertions are now making to spread the gospel to earth's remotest bounds, and we wish not to be in the rear, but to arise for the Lord. All societies have their hindrances to meet, and difference of opinion to bear with, together with lack of zeal and unity to act, but we shall do wrong to draw back, after so long bearing the burden and heat of the day. God has abundantly blessed our imperfect endeavors to awaken sinners from their slumber, and thousands have joined us in the song of salvation."

There is much cause to rejoice in the spread and increasing influence of this denomination of Christians. We bid them God speed, and earnestly pray that their example of zeal and engagedness, may excite and inspirit every Christian to increased activity, in the great cause of human improvement and salvation.

Progress of Unitarianism in the West. We have frequently had occasion to mention the rapid and continually increasing dissemination of Unitarian Christianity in the new States of the West. We are glad to see such accounts corroborated by such unquestionable authority as that of the Boston Recorder and Telegraph. In an extract of a letter from Missouri, contained in the last paper, we are informed that "the Arians are rapidly increasing in several parts of this State"—that "Unitarian tracts are flooding the country, and that these are followed up by preachers of the same sentiments." We hope the editors of the Recorder and their correspondents will continue to favor us with such information as can be relied upon, concerning the progress of the pure gospel in that remote region.

New Unitarian Tracts. We wish to call the attention of our readers to the 12th and 13th Tracts of the American Unitarian Association, just published. The 12th is a "*Dialogue on Faith, Providence and Prayer*," and for ourselves we must say that we regard it as one of the most satisfactory treatises we have read on subjects about which we apprehend very vague and confused notions are commonly entertained. The writer is understood to be an American lady. Her name we do not feel ourselves at liberty to mention.—The 13th tract is a posthumous discourse of the late Mrs. Barbauld on the interesting topic of "*Being Born Again*." It possesses the peculiar charms which recommended the former writings of Mrs. B. to all classes of readers—to the simple and uncultivated, no less than to persons of intelligence, refinement and taste. The clearness and success with which she elucidates a difficult scriptural phrase renders this discourse a valuable addition to the excellent collection of tracts already published by the association. We shall give no extracts from either tract, as we conceive it would be doing injustice to the writers, and we prefer that every one should read them entire. While the Executive Committee continue to give us such tracts as these, we trust that our Unitarian brethren, one and all, will not fail to co-operate with them, by becoming subscribers to the Association, and by reading amd circulating as widely as possible these useful publications. Hardly a day passes but some account reaches our ears of the good which these noiseless messengers of truth have effected.

We rejoice to learn that in this vicinity an increasing interest has recently been manifested in the purposes of the Association by the formation of Auxiliaries, and that new exertions are now making to give it a wider and more efficient action.

Backing out. It has turned out, at length, as we expected. The anonymous defamer of the Hollis Professor at Cambridge shrinks from the task of substantiating his charges.

In the Register of Sept. 22 we distinctly and explicitly denied the truth of his assertions, and called upon him to fulfil his promise, and make them good if he can. In the Recorder of yesterday he came out with the following article.

"It is worthy of remark, that not one of all the redoubtable defenders of the Hollis Professor has expressed so much as a *doubt* but the Professor is *really* a Universalist. The Christian Register, just as I supposed it would do, utterly declines denying the charge, "with any thing like authority." The editor seems very willing to deny the charge, if calling upon me to substantiate is a denial; and this is as far as his courage will sustain him. Until the charge is fairly denied, why should I bring my proofs? Passing strange it is, that there should be so much mystery thrown around the sentiments of a Theological Professor of the Unitarian school; and that, too, relative to a most important doctrine!" Hollis."

Such quibbling and flimsy subterfuges as these are just worthy of the spirit which originally dictated the charge. To those who recollect the notice taken of the subject, in the Register of the 22d ult. and the call there made on the defamer, no other proof is needed than the article of "Hollis," here quoted, how sensible he is that his charge cannot be substantiated. What a dilemma! Conscious that he has asserted what he cannot prove, and what the public, till he does prove it, will consider a malicious falsehood,—and yet not sufficiently humble to come forward and acknowledge his wickedness.

"Hollis" knows that the charge has been denied with all the authority that could be expected to be used in denying it. He knows, too, that in his mangled quotation of what we said about not denying the charge "with any thing like authority," he has given his readers a false impression of the spirit and intention of what we said.

"Until the charge is fairly denied, why should I bring my proofs?" Or, in other words,—'as long as I can get clear of the unpleasant affair by quibbling, why should I task myself in attempting to prove, what, after all, I can never make the public believe I have proved.'

"Passing strange it is that there should be so much mystery thrown around the sentiments of a Theological Professor of the Unitarian School." No mystery at all, sir, "thrown around his sentiments." The Professor's writings are before the public. His friends have denied and continue to deny the charge. All the "mystery" there is in the case, and all that is "passing strange," is, that a man of Christian pretensions—as the name "Hollis" indicates—should be forward to bring such a charge as he has done; and that, having brought it, and failed to substantiate it, he should be unwilling to acknowledge, as a man of Christian pretensions ought, that the charge was false and unfounded.

We published lately an account of the *Livingston County High School*, which was to go into operation on the first of October.—We have since noticed, with surprise, attempts in some of the western papers, to excite prejudices against the School. The following is a copy of a paper drawn up, and published in one of the papers of the interior of New-York, purporting to be a memorial of sundry inhabitants of Livingston County, to the stockholders of the "School."

"We, the undersigned, inhabitants of the county of Livingston, having been informed that the Board of Directors of the Livingston County High School have employed, as instructors in said school, *three* young men from Harvard University, beg leave respectfully to represent that, coming as they do from a College which has long been known to the Christian community as the fountain of a most destructive heresy, with professions of neutrality in relation to the fundamental doctrines of the Christian religion—which facts are accompanied with a train of circumstances, which renders it extremely probable, if not morally certain, that they are deeply imbued with and highly in favor of Unitarian sentiments—we cannot, consistently with our duty to God, to the community in which we live, and to the youth of our country, either directly or indirectly support or encourage the School while under their auspices—as we conscientiously believe, that, in so doing, we should be instrumental in disseminating principles which strike directly at the root of the faith as held by all the Christian denominations of this country."

The above is understood to have been written by the Pastor of the Church in Geneseo, where the School is situated. It shows with what strength of prejudice a certain class of men regard every thing that has even the most distant relation to Harvard University; and with what untiring zeal the enmities they have excited against this Institution are nourished and spread abroad.

There is good reasonto believe that the young gentlemen denounced by this Memorial, and who, we understand, left the place of their education with a good reputation as scholars and gentlemen,—never dreamed of such a thing as attempting to influence the religious belief of their pupils. If indeed this was to have been apprehended at all, there was as much cause, perhaps, to suppose it would be in favor of orthodoxy, as of any faith, as we understand that one of the Instructors is considered orthodox, and that he carried on testimonials to this effect.

The truth seems to be, that this is only a part of an extensive plan or system of opposition to Harvard University,—and we quote it, not because we have any thing to say in relation to any religious influence in the school at Geneseo, one way or another, but merely to confirm to our readers the statements which we have often before made, of the existence of an extensive, determined, and we fear, with all their pretensions, an unprincipled hostility to the Institution at Cambridge.

Christian Calendar. The fourth number of this manual is just published. It contains the same departments as formerly, and they are filled up in a similar manner. It is entirely free of every thing of a low or vulgar character, and is recommended as a suitable family companion

The following more particular description may be useful to those traders and others who may not have an opportunity of examining it before purchasing.

To the usual astronomical calculations are added various useful articles of intelligence, such as, Friends' Meetings, Military Fines, American standard of Gold, College Vacations, Rates of postage. Also the usual accounts of the Courts; and of the principal stage coaches that leave Boston.

To render this publication a safe and useful manual to seamen, great pains have been taken to furnish a correct statement of the time of *high water*, each day.

The time of the southing of the moon, and the declination of the Sun are also given with accuracy, and a large table is furnished for ascertaining the time of high water at various places.

The calendar pages of each month contain hints and suggestions to farmers; and over the head of each calendar page are selections of poetry appropriate to the different seasons, and prose extracts of a practical nature from various approved writers.

The religious part of the Almanack comprises about *twelve* closely printed pages, and is divided into *four* departments, as follows;—

Religious Intelligence. Under this head we have an account of the doings of various benevolent societies.

Practical Hints. In this department we have extracts relative to Intemperance, and respecting the Education of Females. Also a Morning and an Evening Prayer for a child, and other short articles—Prevarication—Christian Forbearance—Benefits of Adversity—Remnants of Time—Filial Duty.

Doctrinal. Under this head the articles are, Hereditary Depravity—Election and Reprobation—Religious Controversy.

Miscellaneous Extracts. On the following subjects;—Washington, Jefferson, Adams, Halley and Sir Isaac Newton, Family Devotion, Love to Christ, a hymn—Divine Impartiality, Early Rising, Dr. Johnson, Dr. Parr.

Revivals. True revivals of religion, such as are alluded to in the remarks of our correspondent Clement, will be hailed with joy by every Unitarian minister in our land They are what it is their constant endeavor and aim to effect; and what, (though with less noise than attends some reputed revivals,) we have reason to believe, that most of them have the happiness, at the present time, to see progressing among their people.

The British and Foreign Bible Society now publish the Bible in 147 different languages and dialects. It is extremely doubtful, however, with all the good intentions and care of the Managers, whether there may not have been a great waste of money in many of these publications, through the hasty and imperfect manner in which the translations have frequently been made.

An auxiliary of the *American Unitarian Association* has been formed in Lexington, of which Rev. Charles Briggs is President, Elias Phinney, Esq. Vice-President, John Mulliken, Jr. Secretary, and Charles Reed, Treasurer.

Boston, Oct. 4, 1827.

We have much pleasure in complying with a request to insert the following notice, and we avail ourselves of the occasion to express the hope, that this generous example of a discriminating and well-directed charity may be followed by others, of the many around us, who "devise liberal things."

Cambridge, Oct. 1, 1827.

A bill of one hundred dollars was this day received from an unknown benefactor, by a member of the Theological Faculty at Cambridge, for the benefit of the Theological School and Library.

The liberal donor is assured, that his directions, in the appropriation of it to specific purposes, will be faithfully observed.

The Treasurer of the American Unitarian Association acknowledges the receipt of fifty dollars, from the Ladies of the Rev. Mr. Ripley's Parish in Waltham, to constitute him a life member of said Association;

Also, of Thirty-three dollars from the Ladies of the Rev. Mr. Whitman's Parish in Waltham, to constitute him a life member;

And of Sixty-two dollars, as an annual subscription of 51 members of the Waltham Auxiliary Society.

An Address will be delivered before the "Fatherless and Widow Society," by the Rev. Mr. Babcock, of Salem, on Thursday evening, Oct. 11, at the New Meeting-house in Federal-street—services to commence at 1-2 past 7 o'clock.

The Liberal Preacher. The fourth number of this very popular publication has just issued from the press. It contains a Sermon by Professor Norton, "on the change of character spoken of in the New Testament, as produced by Christianity."

Mr. Ware's Sermon. A Sermon has just appeared, on "*Small Sins*," by Rev. Mr. Ware, of this city.—An advertisement of which will be found in our columns of this week.

Sunday Evening Lectures. These lectures will be recommenced on the next Sunday evening, in the Federal-street church, (Dr. Channing's.) The services will begin at *seven* o'clock.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Letters to a Minister on Revivals.

LETTER I.

Dear Sir,—You ask whether I "approve of what are called revivals of religion?" The question is a serious one, and I would answer it in a serious and rational manner. By a revival of religion, as the terms are generally used, I understand an increased or unusual attention to the things of religion, and the concerns of the soul, in a family, a neighborhood, a parish, or a town.

Had you asked whether I approved of the imprudences and extravagances which have too often accompanied revivals, I should unhesitatingly answer in the negative. In all cases of uncommon excitement, whatever may have been the cause or the subject of the excitement, men are liable to act imprudently. It is so in political excitements and it is so in all excitements which arise from eminent danger to our lives or our property. When a city or a village is alarmed by the cry of fire, or of an inundation, or of the approach of an invading army, or of the occurrence of the small pox, the yellow fever, or the plague in their neighborhood, we know that some persons, and perhaps the greater part, are very liable to speak and to act imprudently. Yet it does not follow that uncommon attention and exertion are not proper under such circumstances; nor that all the excitement and attention on such occasions are to be disapproved, because some things are done which are very imprudent and improper. I may also here remark, that some very good people, and men who have been called to take the lead in society, when excited by strong apprehensions of danger to themselves, their families, or the people among whom they live, are liable to say and to do things which cannot be commended, and which their own cool reflections will disapprove. These remarks I think may be rationally applied to uncommon excitements among men in regard to their souls and their eternal welfare.

In the present world there are various objects which demand some share of the attention of mankind; and it seems to be a rational principle, that the objects which are to them of the greater importance should have the greater share of their concern and attention. Those who believe the gospel, will, I think, admit that the soul is of greater importance than the body, and the interests of eternity greater than those of time. That the soul is of very great importance seems to be clearly implied in the language of our Saviour—"What is a man profited if he gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

These words imply not only that every man's soul is of great value to himself, but that there may be such a thing as the *loss* of the soul; also, that this loss could not be compensated by the gain of the whole world.

That mankind in this life are by some means or other in such a sinful state that they need a Saviour, is asserted or implied in all that is said in the gospel of the Messiah's errand into the world—He said, respecting his Father—"God so loved the world that he sent his only Son, that whosoever believeth in him should not perish but have everlasting life." Of himself he said, "The Son of Man came to seek and to save that which was lost. I came not to call the righteous but sinners to repentance." Paul says "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." And Peter

says, that "Christ died for us the just for the unjust, that he might bring us to God." A multitude of texts to the same purpose might be quoted. From such passages it is very clear that in the view of God and Jesus Christ the salvation of sinners is an object of very great importance. The same thing is implied in the institution of the gospel ministry; and in this light the subject was evidently received by the apostles of Christ. As repentance towards God, and faith in the Lord Jesus Christ, were proclaimed as the conditions of pardon and eternal life, the apostles hazarded their lives to preach the glad tidings, and to persuade men to break off their sins by righteousness and their iniquities by turning unto God. Never, perhaps, were any men more engaged for any object, than the apostles were in urging sinners to repent and obey the gospel.

Now, as the salvation of sinners was an object of such transcendent importance in the view of God, of Christ, and the inspired apostles, it seems to me reasonable to infer that it should be so in the view of all who undertake to preach the gospel, and that they should be disposed to exert themselves in all proper ways, by preaching, by conversation, and by example, to excite their parishioners to forsake their sins, and diligently to attend to the things which belong to their peace.

But whether it be desirable that there should be a revival, or an increased attention to the concerns of the soul in your particular parish, depends on the previous question; that is, whether there be now as much attention among your people as the worth of their souls and the importance of salvation will justify. If there be already as much attention as the objects demand, more excitement cannot be desirable. But on the supposition that many of your people appear to be living in sin, careless about their souls, and without God in the world, I should think there could be no doubt that a revival, an increased attention, would be very desirable, and that for such an event you and all the good people of your society might properly pray with great fervency and diligence.

If there were but one careless, profane and impenitent sinner in your parish, would it not rejoice your heart should he by your preaching, or by any afflictive event of Providence, be awakened from his slumbers, and excited to cry earnestly 'what shall I do to be saved?' If this would be a joyful occurrence, how much greater would be the cause of rejoicing, if fifty or a hundred such sinners should be excited to make the same inquiry. Such an occurrence you might call a revival, and I should think that any good minister would be thankful for it, would delight in directing such inquirers in the way of life; in comforting those who should appear to be penitent and humble; in praying that the careless might be awakened to a sense of their danger; in cautioning all to beware of self-deception; in exerting all his influence to prevent every species of imprudence, and in impressing the minds of all with this truth—that the whole of true religion consists in love to God, and love to one another, and that without love we are nothing as to religion, and destitute of any affections which are pleasing to God. If there is joy in heaven over one sinner that repenteth, why should there not, on the same account, be joy on earth among those who are heavenly-minded? And joy, too, in proportion to the number of those who give evidence of having become reconciled unto God.

Perhaps I ought not to wonder that there is a diversity of opinion on the question now before us. Different persons have been differently educated—have been placed in different situations, and have imbibed different prejudices. The prejudices of some persons have led them to fix their attention principally on the imprudence, which have appeared in revivals, and disposed them to overlook what ought to be approved and what a good man cannot knowingly disapprove. Others, for want of discretion, may be so much prejudiced in favor of revivals, as to justify what ought to be censured and to approve without discrimination. Similar inconsistences have often been seen even in valuable men, when under the influence of party excitement in politics. How often has one partisan disapproved, in his opponent, things which ought to be commended. How often has his opponent justified by wholesale the conduct of his own party, including things which were highly reprehensible, imprudent, and even criminal. Men are but men at the best, and perhaps no one can plead exemption from error when under the influence of strong excitement. Let us therefore judge not, lest we be judged.

There are in my opinion great misapprehensions on some points relating to revivals, which are not confined to any one sect.—Some of these I may suggest for your consideration in another letter.

Yours, in the bonds of Christian love,
CLEMENT.

FOR THE CHRISTIAN REGISTER.

On Monday, Oct. 1, the meeting-house recently erected by the parish in Stow, was consecrated, by the usual solemnities, to the service of the One Living and True God.—The exercises on the occasion were of a high degree of excellence and interest. The dedicatory prayer was offered by the Rev. Dr. Ripley, of Concord; the sermon was preached by the Rev. Dr. Thayer, of Lancaster; and the concluding prayer was offered by the Rev. Mr. Allen, of Bolton. The music, consisting of anthems and hymns, was thought by good judges to be entitled to high praise for good taste and excellent performance.

Dr. Thayer's sermon was from Exodus xii. 26—"*What mean ye by this service?* It was a very able and interesting discourse, distinguished by strong good sense, fervent piety, and a catholic spirit of evangelical charity. It is impossible to do justice to its merits in this brief notice. The heads of the sermon were as follows: 1, We dedicate this temple to all the sacred purposes of Christian worship: 2, to the highest spiritual improvement and benefit of this people: 3, to the encouragement and maintenance of Christian and ministerial communion and fellowship: 4, to the propagation of primitive Christianity and of the truth as it is in Jesus: and 5, with the prayer that here many may be prepared for the services of the temple not made with hands, eternal in the heavens. The concluding address was judicious and happy.

The new church in Stow is a very neat and handsome building, and reflects credit upon those to whom the work was entrusted. It deserves to be mentioned to the honor of this people, that they have completed this undertaking in a spirit of perfect harmony, union, and good fellowship. In these times this is no small praise. We congratulate their aged and venerable pastor, the Rev. Mr. Newell, on the happy circumstances which are thus permitted to brighten the evening of his days. It was stated by Dr. Thayer, (if we rightly remember,) that Mr. Newell is the oldest officiating clergyman in the Commonwealth who has the *entire* charge of a congregation. We hope this people will long continue *to follow after the things which make for peace, and the things wherewith one may edify another.*

SUMMARY.

PRESIDENT ADAMS. In A. D. 1794, President Washington, on the recommendation of Mr. Jefferson, appointed John Quincy Adams *Minister Resident to the Netherlands.* The conduct of Mr. Adams, at the Netherlands, was so satisfactory to Washington, that one of the last acts of his Administration was, the appointment of Mr. Adams Minister Plenipotentiary to Portugal.—From this place his destination was changed to Berlin, by President Adams, senior. It seems, however, that this change was not made without consulting General Washington, who had then retired from office. In a letter in reply to the inquiry of President Adams, General Washington gives the following honorable testimony to the character of John Quincy Adams.

PRESIDENT WASHINGTON'S LETTER.

Monday, Feb. 20th, 1797.

DEAR SIR: I thank you for giving me the perusal of the enclosed. The sentiments do honor to the head and heart of the writer; and if my wishes would be of any avail, they should go to you in a strong hope that you will not withhold merited promotion from John Quincy Adams, because he is your son: for, without intending to compliment the father or the mother, or to censure any others, I give it as my decided opinion, that *Mr. Adams is the most valuable public character we have abroad.* And that there remains no doubt on my mind that he will prove himself to be the ablest of all our diplomatic corps. If he was now to be brought into that line, or into any other public walk, I could not upon the principle which has regulated my own conduct disapprove of the caution which is hinted at in the letter. But he is already entered; the public more and more, as he is known, are appreciating his talents and worth, and his country would sustain a loss if these were to be checked by an over-delicacy on your part.

"With sincere esteem and affectionate regard, I am ever yours.

"GEORGE WASHINGTON."

BOTANY BAY.

The following paragraph from a late English paper, respecting the *State of Society at Botany Bay*, gives us more favourable impressions of human nature, than those we naturally receive from the perusal of the English criminal code, or from the history of the proceedings and sentences of the English criminal Courts. The comparatively improved character of the mass of the population at Botany Bay shows, most convincingly, that their crimes at home were not to be attributed so much to *malignity* as to *bad education*, and to the misfortune of being born among an overcrowded and corrupt population, where sufficient scope was not given for the exercise and cultivation of their peculiar tastes and capacities.

State of Society at Botany Bay.

When strolling through the streets of Sydney, on first landing, very singular reflections will naturally intrude upon the mind, on perceiving the safety with which you may jostle through the crowds of individuals now suffering, or who have suffered the punishment awarded by the law for their offences; men banished often for the deepest crimes, and with whom, in England, you would shudder to come in contract. Elbowed by some daring highwayman on your left hand, and rubbed shoulders with by even a more desperate burglar on your right; a footpad perhaps stops your way in front, and a pick-pocket pushes you behind—all retired from their wonted vocations, and now peacefully complying with the tasks imposed upon them, or following quietly up the even path pointed out by honest industry. But nothing will surprise you more than the quietness and order which prevail in the streets, and the security wherewith you may perambulate them at all hours of the night, indifferently watched as they are, and possessing so many convenient situations wherein robbers may conceal themselves, pounce upon you, and make their escape with their booty without even a chance for detection."

A writer under the signature of "A Farmer" has lately published a series of numbers in some of the Virginia papers, recommending to the people of that State to elect delegates to a Convention to be held in Richmond on the first day of January next, to consult on and adopt measures in opposition to the election of Gen. Jackson as President.—These numbers are regarded with great respect, for their political wisdom and sound patriotism. It is intimated, with what justice we know not, that these numbers are from the pen of ex-president Madison.

Kentucky. In the late elections in Kentucky, for State Senators and Representatives, it is supposed that the majorities are *four* in the Senate, and *nine* in the House of Representatives, in favor of the Administration, and opposed to General Jackson. This is considered important intelligence, as it will probably determine the Electoral vote of the State, at the choice of the next President.

Western Railroad. The Commissioners appointed to survey a route for a Rail Road to the Hudson river, have completed their examinations and returned to this city. One route terminates at Hudson, about 40 miles below Albany, and the other at Troy.

Blackstone Canal. The Worcester *Ægis* of the 3d inst. states that the reports of great damage having been done to the Canal, by the late rains, are incorrect, and that the work is progressing, though not likely to be completed this season, as was anticipated, yet nothing has occurred to affect the permanent prosperity and ultimate completion of the undertaking.

British and American Navies. By a comparison lately drawn between the Navy of our own country, and that of Great Britain, in the London Magazine, it appears that the number of American vessels of war, built and building, exclusive of those of Great Britain, amount to 603. The number of American Naval Officers of all grades is 282, and the number of those belonging to the British Navy, is 5396. The New York Statesman remarks that the expense to the British Government of those naval officers who are in active service is about equal to the whole expenditure of the United States government, including the interest of the public debt, and the sums appropriated annually for its liquidation.

The barn of Daniel Howard, Esq. of West Bridgewater, was set on fire, by some malicious person, on Wednesday evening last, and totally consumed, with about 50 tons of English hay, and a considerable quantity of grain. An individual has been arrested on the charge of setting the fire.

MRS. HEMANS. We lately stated, on the authority of a southern paper, that Mrs. Hemans had been invited by the proprietors of the Philadelphia Ladies' Album, to take charge of that publication. It appears that this statement was correct. The result has been as we expected.—The following answer has been returned.

"*Rhydon, St. Asaph, 14th Aug.* 1827.

"*Sir,*—I beg to acknowledge with thanks the favor of your very obliging letter, and request you to inform your American friend, that I am gratefully sensible of the compliment paid me by the offer you have transmitted, but that the prospects he holds forth, however flattering, would not counterbalance the inconveniences attending on leaving my own country.

"I am, sir, your obliged servant,
(Signed) FELICIA HEMANS."

History of Hingham. Proposals have been issued and arrangements made for the publication of a history of this ancient town.

Thanksgiving. The 29th day of Nov. has been appointed, by the Governor and Council of New-Hampshire, as a day of public Thanksgiving in that State.

We understand that two separate conventions were signed at London, by Mr. Gallatin, in behalf the United States, and Messrs. Grant and Addington, on the part of Great-Britain, in the early part of last month, and have been received at the Department of State, to continue the joint occupation of the country beyond the Stony Mountains, provided for by the third article of the convention of 1818; and to continue the existing Commercial Convention. Our readers will recollect that by the terms of the Convention of 1818, its duration was limited to the 20th of October, 1828, on which day the article above mentioned, and the Commercial Convention, would have ceased to operate. By the recent Convention we are informed, that they are continued indefinitely, subject, however, to the right of either party to put an end to either of them upon giving a notice of twelve months. *Nat. Jour.*

Harvard College. On looking over the catalogue of the officers and students of Harvard University for the academical year 1827—8, we find, in the list of graduates, 17 candidates for the ministry, 26 theological students, 110 students attending medical lectures, 8 law students, 2 resident graduates. Of the undergraduates, there are 57 seniors, 61 juniors, 48 sophomores, 60 freshmen. Total, 389.

The University, it is stated, is open to persons who are not candidates for a degree, and who desire to study in particular departments only: Provided that such persons have a good moral character; that their previous acquisitions be such as are now demanded of students before admission, so far as the studies proposed to be pursued shall require; and that they be subject to all the laws of the University, in regard to diligence, good conduct, and College discipline.

Salem Gaz.

Latest from England. London papers to Aug. 31 have been received. The Ministerial arrangements were not finally adjusted. The Courier of the 31st expresses the opinion that they would be on that day settled. The principal question undecided appeared to be whether Mr. Herries, or some other person, should fill the office of Chancellor of the Exchequer. Mr. Huskisson returned to London on the 28th, with improved health. The Duke of Wellington had re-entered upon the discharge of the duties of his office, as Commander in Chief.

Intelligence from Constantinople to Aug. 2, had been received, at which date the treaty between the three European powers for the pacification of Greece was known, but the ultimatum had not been presented by the Ambassadors of the contracting powers. It is stated that the news rendered the Porte very uneasy, but that fact that the courts of Berlin and Vienna did not take part in the treaty produced a favorable impression.

Portugal. Capt. Richardson, of the ship Adeline, of this port, was at Lisbon Aug. 17th.—Much disquietude existed in that city, and the people were kept in subjection only by being made to believe that the Emperor Don Pedro might be daily expected to arrive from Brazil, to relieve their troubles. Whether the government resorted to this expedient to quell the discontented, or really expected the immediate arrival of the Emperor, may be matter of doubt, but preparations were making to receive him in the most pompous manner. *N. Y. Merc. Adv.*

A letter from Zante of Aug. 2 states that Lord Cochrane, with the frigate Hellas, and brig Soter, had on the day before captured a Turkish frigate of 36 guns, after an action of ten minutes, and a schooner.

It was reported at Lisbon, Aug. 15th, that the British troops were to be withdrawn from Portugal in two months. Portugal was in a disturbed state. Besides the contests between the parties there, the public were agitated by the expectation of the arrival of Don Miguel from Austria, and the report of the embarkation of Don Pedro from Brazil.

The article "What is a Unitarian," in this day's paper, will be published in a separate form for distribution at 50 cents per hundred.

MARRIAGES.

On Wednesday morning, by Rev. Mr. Young, Mr. Levi H. Marsh, to Miss Mary W. Whiting, eldest daughter of the late William P. Whiting, Esq.—By the same, James Parker, Esq. to Miss Anna Tucker, daughter of Richard D. Tucker, Esq.—In this city, Mr. Samuel Gilpatrick to Miss Caroline M. Hammond.—Mr Joseph Godfrey, of Easton, to Miss Abigail Allen, of Manchester.—Deacon Phineas Barnard, of Harvard, to Mrs. Sarah Burges.—Mr. David Carlton, of Fayetteville, (N. C.) to Mrs. Sarah P. Norcross.—Mr. Israel Martin, jr. to Miss Lucretia W. Dexter.—By the Rev. Mr. Knowles, Mr. Bradford Chandler to Miss Lucy Gray Bradford, both of Duxbury.—On Tuesday evening, by Rev. Mr. Gannett, Mr. John Phillips Spooner, M. D. to Miss Abby Elizabeth, eldest daughter of the Rev. Dr. Tuckerman. On Wednesday evening, by the Rev. Mr. Gannett, Rev. Benjamin Kent, of Duxbury, to Miss Emily Bradford.

In Salem, at St. Peter's Church, by Rev. Mr. Coit, Mr. Edward Bass Colman, of Boston, to Miss Sarah Devereux, daughter of Capt. James Devereux, of Salem.

In Belfast, Me. Nathaniel M. Lowny, Esq. attorney at law, to Miss Frances, daughter of Peter Rowe, Esq.

In Dover, Mr. George Gray, formerly of Salem, to Miss Lydia J. Burden.

In New-York, Rev. Peter J. Gullick, to Miss Fanny H. Thomas. They will form part of a Missionary expedition, which is about sailing for the Sandwich Islands.

DEATHS.

In Worcester, on the 2d inst. Mr. John Eaton, son of Hon. William Eaton, aged 30.

In Springfield, Mr. Benjamin Howard, aged 36.

In Lexington, Ky. Mr. Nathaniel S. Porter, aged 48, son of Rev. Huntington Porter, of Rye, N. H.

In Portsmouth, on Sunday morning last, Daniel Humphreys, Esq. aged 88, attorney at law, and U. S. District Attorney for the N. H. District.

In Providence, R. I. Charles N. Tibbets, Esq. Counsellor at Law, aged 36.

In Williamston, Peter Schuyler Putnam, aged 63. He was the youngest son of Gen. Putnam, the revolutionary hero, and was out with him in his last campaign.

At Tyngsboro', on the 22d Sept. in the 90th year of his age, Col. Ebenezer Bancroft, an officer of the Army of the Revolution.

At Saratoga, on the 18th inst. Mr. Aaron Hill, aged 72, one of the revolutionary veterans which took a successful part in that glorious event.

CHRISTIAN CALENDAR.

JUST published, at the *Christian Register* Office, 166 Washington-street, "The CHRISTIAN CALENDAR, and NEW ENGLAND FARMERS' ALMANACK for 1828."

☞ For sale also by N. S. SIMPKINS & CO. corner of Court and Brattle-streets.
Sept. 15.

PROSPECTUS OF
THE GOSPEL LUMINARY.

Vol. 1, New Series.

TO be devoted to subjects experimental, doctrinal, historical, biographical, miscellaneous, and poetical. By D. Millard and S. Clough.

Conditions. 1. The *Gospel Luminary*, in the proposed form, if suitable encouragement be given, will be published once in two weeks, on a half sheet of imperial size, folded in quarto form; the first number to be issued in January, 1828.

2. It will be afforded to subscribers at one dollar a year, payable on receipt of the first number, or one dollar and twenty-five cents, if not paid within six months from the time of its commencement.

3. It may be forwarded to any part of our country, where conveyance is practicable, by mail; postage to be paid by subscribers.

4. Agents who obtain *ten* subscribers, and become responsible for the pay, will be entitled to the *eleventh* and *twelfth* for their trouble, and for all above that number, every *sixth*.

5. Every preacher, in standing with the people known by the name of *Christians*, is an authorized agent for this work, and any person wishing to obtain it, may apply to either of them.

West-Bloomfield, N. Y. Sept. 1827.

A WOMAN residing in the country, whose husband is dead, and who is left in dependent circumstances, has a daughter aged *eight* years, that she is unable to provide for, and whom she is willing to give up to the care of a good family, to be disciplined, instructed, and in all respects managed as their own.

Any family disposed to take the child under these circumstances, can receive her a few weeks or months on trial, if preferred.

☞ Inquire at this Office.
Oct. 6. 4t

CHEAP TRACTS.

FOR sale at this Office two thousand copies of the tract entitled, "An Answer to the Question, Why do you attend an Unitarian Church?"—These may be obtained in quantities for distribution, at a very low rate. Oct. 6.

GORDAK'S GENUINE MEDICINES.

JOHN MARSH, No. 96 & 98 State-street, having been appointed sole and only Agent by Mr. Wm. Gordak, (late from Germany) for vending his *Medicines*, will keep constantly for sale his *genuine Medicines* prepared by him, viz. GORDAK'S *genuine physical Drops*, composed of ROOTS & HERBS—preventive against Fevers. This Medicine will cure *Colds, Coughs, Jaundice, Bile*, and *Weakness* at the *Stomach;* it will *purify* the *Blood*, create an *appetite*, and cure the most *Inveterate Head Ache;* for *Worms* in *Children* it is a most efficacious *Medicine*.—Price 25 cts. a single Bottle.

☞ GORDAK'S "*Rheumatic Balsam.*" This Balsam is highly recommended for Rheumatic pains, pain in the side, back, &c.—Price 37 1-2 Cts. per. Bottle.—A liberal Discount to Wholesale purchasers. Sept. 29.

JOSEPH P. SHAW,

No. 37 Union-street,

HAS just received, per ships Arnold Wells and Olive Branch, from Liverpool, a prime assortment of HARD WARE and CUTLERY; among which are Commode Knobs and Rings; Castors, round square and pan; Waiters and Tea-Trays, a great variety, some of which are very elegant patterns; Tea-Pots; Knives and Forks; Can's Chisels and Gouges; Wing's Files, &c. &c. All of which he offers for sale on the most reasonable terms, for cash or approved credit.
October 6. 6wis

FRAGMENT SOCIETY.

THE Annual Meeting of the *Fragment Society* will be held at the house of Mr. Joseph Ballister, Stamford-street, on Monday afternoon next, 8th October, at half past 3 o'clock.

The subscribers are requested to attend, and those ladies who cannot conveniently be present, would save the Directors much trouble, by sending their annual contributions.

S. B. CALLENDER, *Sec'y.*
Oct. 6.

WRIGHT'S LIFE AND LABORS.

THIS interesting work, which ought to be in every Unitarian Parish Library, cannot be imported for less than *two dollars.* The copies sent to us, to be disposed of for the author, have been offered at $1—Three copies only remain. Those who wish the book, should apply now, as the account is about to be closed.
Oct. 6.

PEACE AND WAR.

JUST received and for sale at the office of the Christian Register, the Essays of Philanthropos, on PEACE AND WAR.

To the Friends of Peace who wish to obtain this work for distribution, it will be furnished on very favorable terms. It is an 18 mo. book of 175 pages—neatly half bound in morocco.
Oct. 6.

CAMBRIDGE SELECTION OF HYMNS.

LATELY published, and for sale by *THOMAS WELLS*, No. 92 Hanover-st. Boston—*A Selection of HYMNS and PSALMS, for social and private Worship.* Sixth edition.

This edition is printed on a handsome small pica type, and good paper, of two qualities, common and superfine. It is from the University Press in Cambridge, and corresponds, with some slight variations, to the stereotype copy.

Also, on hand, a supply of the stereotype and other editions of the same work.

T. W. is authorized to announce his Bookstore, No. 92 Hanover-street, as the *sole* Boston Depository of the various editions of the Cambridge Selection; where all orders to the city from religious societies may be addressed; and applicants are requested to be particular in designating the edition that they may wish.

Applications may also be made to Col. Metcalf, Cambridge, or the Proprietor, Cambridge.
Oct. 6. 6w

SMALL SINS.

THIS day published by N. S. SIMPKINS & Co.—A sermon on *Small Sins*, by HENRY WARE, Jr. minister of the second church in Boston.

☞ *They will be sold for distribution at* $2,50 *per Hundred.* Oct. 6.

CHAPLAIN AND INSTRUCTER WANTED.

WANTED, a Gentleman who is willing to take charge of the School at the House of Reformation for *Juvenile Offenders*, and to preach on the Sabbath in the Chapel of the *House of Industry* at South Boston.

Any one who is disposed to engage in these Services, and to give his *time* and heart to the improvement of those with whom he will thus become connected, will please to make application in person, or by letter, to the Subscribers, at the Room of the Directors in Faneuil Hall.

It is desirable that an election be made as early in the month of October as practicable.

MOSES GRANT,
BENJ. V. FRENCH,
MOSES WHEELER, } *Committee.*
Sept. 29.

POCKET BIBLES.

POCKET BIBLES, in elegant or plain bindings, at very low prices, for sale by N. S. SIMPKINS & Co. Court-street, corner of Brattle-street. Sept. 29.

UNITARIAN TRACT—No. 13.

JUST published by BOWLES & DEARBORN, 72 Washington-street, *A Discourse on being born again.* By Mrs. Barbauld. Printed for the American Unitarian Association.

Also—Mr. Tuckerman's Second Quarterly Report, addressed to the American Unitarian Association. Sept. 29.

LETTER PAPER.

FINE LETTER PAPER, from the *Brandywine Mills*, at $3 per ream—Goodwin's Butler's, and Ames's Letter Paper, from $3:50 to $5.

Cold and hot-press'd *Foolscap* and *Pot Paper*, from $2:50 to $5 per ream.

For sale by N. S. SIMPKINS & CO.
Corner of Court and Brattle-streets.
Sept. 29.

CLASSICAL READER.

LINCOLN & EDMANDS, No. 56 Washington Street, Boston, publish the *Classical Reader*, consisting of a selection of Lessons in Prose and Verse, from the most esteemed English and American writers—intended for the use of the higher classes in Public and Private Seminaries. By *Rev. F. W. P. Greenwood* and *G. B. Emerson*, of Boston. Price 1 doll.—9 dolls pr. doz.

☞ This popular Reading Book is rapidly extending in circulation. It is introduced into the Public Schools in Portland, Portsmouth, and numerous other towns. The chaste style, elevated sentiment, and valuable instruction which this selection furnishes, cannot fail to impart pleasure and profit to every class in which it is read. As a companion for the Parlor, it will also be highly interesting. Sept. 22.

NOTICE.

WOMEN and GIRLS in want of places in Families, as Nurses, Cooks, Chambermaids, or in any other capacity, can be supplied with places, free of expense, at the office of the Society for the benefit of domestics and their employers, No. 17 Atkinson-street.—Families in want of domestics are invited to call. Copies of the Constitution of the Society can be obtained at the same place, which those unacquainted with the objects of the Society are requested to examine.
Sept. 15.

POETRY.

THE ANTIQUE SEPULCHRE.

BY MRS. HEMANS.

Oh! ever-joyous band
Of revellers amidst the southern vines!
On the pale marble, by some gifted hand,
Fix'd in undying lines;

Though with the sculptur'd bowl,
And thou, that wearest th' immortal wreath
And thou, from whose young lip and flute the soul
Of music seems to breathe;

And ye, luxuriant flowers,
Linking the dancers with your graceful ties,
And cluster'd fruitage, born of sunny hours
Under Italian skies.

Ye, that a thousand spring,
And leafy summers, with their odorous breath,
May yet outlast; what do ye there, bright things,
Mantling the place of Death?

Of sunlight and soft air,
And Dorian reeds, and myrtles ever green,
Unto the heart a growing thought ye bear—
Why thus, where dust hath been?

Is it to show how slight
The bound that severs festivals and tombs,
Music and silence, roses and the blight,
Crowns and sepulchral glooms?

Or, when the father laid
Happy his child's pale ashes here to sleep,
When the friend visited the cypress shade,
Flowers o'er the dead to heap;

Say if the mourners sought
In these rich images of summer mirth,
These wine-cups and gay wreaths, to lose the thought
Of our last hour on earth?

Ye have no voice, no sound,
Ye flutes and lyres, to tell me what I seek;
Silent ye are, light forms with vine-leaves crown'd
Yet to my soul ye speak.

Alas! for those that lay
Down in the dust without their hope of old!
Backward they look'd on life's rich banquet-day,
But all beyond was cold.

Every sweet wood-note then,
And through the plane-trees every sun-beam's glow,
And each glad murmur from the homes of men,
Made it more hard to go.

But we, when life grows dim,
When its last melodies float o'er our way,
Its changeful hues before us faintly swim,
Its flitting lights decay;

Ev'n though we bid farewell
Unto the spring's blue skies and budding trees,
Yet may we lift our hearts, in hope to dwell
Midst brighter things than these.

And think of deathless flowers,
And of bright streams to glorious valleys given,
And know the while, how little dream of ours
Can shadow forth of Heaven!

MISCELLANY.

LIFE OF LEDYARD.

Messrs. Hilliard & Brown, of Cambridge, have in press the Life of *John Ledyard*, the American Traveller, comprising selections from his journals and correspondence. By JARED SPARKS. The statement of this fact, in the North American Review, just published, is accompanied by the following sketch of the character of this extraordinary man.

A few particulars in the singular character of Ledyard are well known, and have been often cited as examples of extraordinary energy and decision of mind, and as evidences of uncommon love of adventure and ardor of pursuit. But no general account of his life has been written, nor indeed any thing more than a very brief and imperfect sketch, which was drawn up in England by the secretary of the African Association. This was done a short time after his death, in the year 1790, as a tribute to his memory for having sacrificed his life in promoting the interests of that society. But the writer had scanty materials, and knew hardly any thing of Ledyard's history, except during the three last years of his life. The notices contained in Biographical Dictionaries, both in this country and England, are copied from this memoir, and are equally imperfect.

It is understood, that Mr. Sparks has obtained from different branches of Ledyard's family, and from other sources, his manuscript journals, and many of his original letters, which afford materials for a more full and authentic biography. From these papers the volume now promised to the public has been prepared. The incidents of his life are extremely various, and many of them excite a strong interest by the enthusiasm, perseverance, and uncommon vigor of mind, which they indicate. He was born in Connecticut, and educated first at Hartford, and then at Dartmouth College, with a view of becoming qualified as a missionary among the Indians. He travelled into the country of the Six Nations, and afterward constructed a canoe, with his own hands on the banks of the Connecticut River at Hanover, in which he descended alone to Hartford. The pursuits of a missionary, and the study of theology, not proving congenial to his temper, he embarked on a voyage to the Mediterranean and the West Indies. After returning home, he visited England, joined the British navy, obtained a post, in Cook's last expedition, with which he continued more than four years, till it arrived again in England. He was in the skirmish in which Cook lost his life, at the Sandwich Islands, and was near the great navigator when he fell. At the close of the American war he came back to this country, having been absent eight years, and was the first to propose a voyage to the Northwest coast. In concert with Robert Morris, he planned such a voyage, but after a year spent in an unsuccessful attempt to procure a vessel and fit it out, the project failed. With letters from Mr. Morris and other gentlemen he hastened to Europe, intending there to make an effort to accomplish his wish. For this purpose he visited Spain and France, and more than two years passed away in negotiations with mercantile companies and individuals, but without success. He was intimate with Jefferson (at that time our minister in Paris,) with Lafayette, and with Paul Jones, who encouraged and aided him.

After encountering numerous difficulties, and not succeeding in his project of a voyage to the northwest coast, he formed the design of going by land from Paris to Bering's Straits, thence crossing to the American continent, and proceeding homeward over the Rocky Mountains, with a determination to explore those unknown regions. Through the intercession of the Russian minister and Baron Grimm, permission was granted by the empress of Russia for him to pass through her dominions. In London he was patronized by Sir Joseph Banks, and other gentlemen of eminence. He went over to Hamburg, thence to Copenhagen, Stockholm, and around the Gulf of Bothnia, in the midst of winter to St. Petersburg. He arrived there when the empress was on her famous tour to the Crimea, but by the aid of Count Segur and Professor Pallas he obtained a passport from the proper minister and set off for Siberia. It was so late in the season before he reached the borders of Kamtschatka, that the governor of Yakutsk would not suffer him to proceed further till the opening of spring.—Meantime the empress became suspicious of his designs, and sent two Russian soldiers after him, who brought him back in the winter to the confines of Poland, a distance of more than six thousand miles, where they left him in poverty and wretchedness. He found his way to London, and was again kindly received by Sir Joseph Banks and his other friends. The Association for promoting Travels in Africa was just at that time instituted. Being defeated in all his attempts to explore his own country, Ledyard eagerly grasped at the proposal to engage under the auspices of this society. He spent a few days in Paris, and then proceeded to Marseilles, whence he sailed for Alexandria in Egypt. At Grand Cairo he had passed several weeks in gaining an acquaintance with the language and habits of the people, who travelled in the caravans, and had made an agreement to accompany one of these to the interior, when he was suddenly taken ill, and died in January, 1790, being the first victim in the cause of African discovery, to which so many have since become martyrs.

His Siberian Journal has been preserved entire, and several letters written from Russia to Mr. Jefferson and other persons. His celebrated eulogy on women, so often repeated, and so beautifully versified by Mrs. Barbauld, was written at Yatkutsk, in Siberia. This Journal also contains many curious remarks on the character and customs of the Tartars, as compared with the American Indians and the South Sea Islanders, whom he had before seen in various parts of the globe. His journals and letters, while he was in France and Spain, are hardly less curious, containing observations on men and things often original and always striking.—His letters from Egypt to Mr. Jefferson and the Secretary of the African Association are equally characteristic. His journal of Cook's voyage, though not a complete narrative, abounds in lively descriptions and pertinent remarks, and his account of Cook's death is drawn up with more vivacity and apparent truth, than any other that has been published. It is believed that the papers, taken together, are worthy of the effort that has been made to rescue them from oblivion, and that the delineation they will afford of the character of their author, will not be unacceptable to such readers, as love to contemplate the workings of an ardent mind, engaged in noble pursuits, and encountering with fortitude the obstacles incident to great and hazardous enterprises.

ARABIAN ANTIQUITIES.

M. de Champmartin, Jr. a French artist, who accompanied the Abbe Desmazures to the Holy Land, is returned to France; he has just disembarked at Marseilles, and will presently come to Paris. During a stay of seven months at Jerusalem, M. de Champamartin visited and made drawings of all the places which the birth, life, and death of Jesus Christ have rendered forever remarkable; he has brought with him more than five hundred drawings. *Nat. Journal.*

Amongst the compositions with which the artist provided himself in the different Islands of the Archipelago, it is pleasant to discover some monuments of Rhodes, mute, though eloquent, remains of the grandeur of the ancient knights.

The writer recognized the truth of this picture, traced by an illustrious writer: "I went through a long street, still called the *Knight's Street:* it is bordered by Gothic buildings: the walls of these buildings are covered with French devices, and the armorial bearings of our distinguished families. I remarked the lilies of France, crowned, and as fresh as if but just from the hands of the sculptor."

M. de Champmartin having visited the little island of Cos, so celebrated as the birthplace of Hippocrates, made there the drawing of a place overshadowed by a vast planetree, in which, according to the tradition of the country, the divine old man delivered his instructions to his numerous diciples.

The exploration of two antient towns, Degerach and Amman, situated in the mountains of Arabia, three day's journey from Jerusalem, presented to the young traveller and his companions* very interesting subjects of study. At Degerach they discovered two superb theatres, the stage of one of which is still perfect. There are also several temples in an almost entire state of preservation. Streets are also to be seen ornamented throughout with Ionic columns.—The orders of architecture used, are the Corinthian and Ionian. The whole is built of a hard stone, almost granitic; no appearance of marble is to be seen. Each column is composed of only four pieces, including base and capital.

At Amman, eight leagues from Degerach, our travellers also discovered a theatre, several grand entrances of exquisite architecture, and a bridge which led to the theatre. The Corinthian and Ionic orders are those alone employed in these different buildings.

These two towns, which are, doubtless, of Grecian origin, must be traced to a very high antiquity. They are at present deserted, and have but their ruins alone to bear testimony to their ancient grandeur, while their guardians are but a few Arabs, who encamp around them under tents. M. de Champmartin says, that the ruins of those towns, drawings of which he brings with him, will appear more striking than those of Balbec or Palmyra.

The Arabs of this district have not degenerated from the hospitable virtues of their ancestors, and they welcomed with feelings of the most pure and generous brotherhood, our three travellers, who at once supposed themselves transported to the tents of Jacob and his offspring.

Amongst the number of episodes which diffuse variety over the labors of our artist, there is one of a nature too extraordinary not to inform our readers of. M. de Champmartin and father Desmazures happened to be at Constantinople at the time of the massacre of the Jannissaries, and during the horrors of the bloody revolution which annihilated them. When the firman of the Grand Seignor arrived, M. de Champmartin was engaged in painting the Seraskier, and the Pacha with imperturbable coolness, and without rising from the sitting, gave orders for the execution of the rebels, whose bodies almost immediately encumbered the court of the old Seraglio, which then formed his palace. M. de Champmartin has preserved a copy of this portrait, which it is said, is admirably executed, although the hand of the artist might well have trembled at the thought of the terrible circumstance which it recalled, and at the danger which threatened himself, if any sign of horror or of pity had escaped him.

It only remains for us to desire the speedy publication of these travels, which were undertaken with courage, and executed with the greatest perseverance, and there is reason to hope that we shall not have to wait long for the first numbers. A work of the Abbe Desmazures will speedily follow that of M. de Champmartin, and we shall thus have another monument which will, without doubt, be welcomed with religious interest throughout the whole Catholic world.

*Together with M. de Champmartin, there were the Duc de Richelieu (de Jumihac,) and the indefatigable father Desmazures, who was an excellent Cicerone to the travellers. In order to execute this dangerous excursion through savage tribes, they were obliged to adopt the Arab costume, viz. a very short linen shirt girded with a leathern belt, a long cloak of the same material, with a coloured handkerchief for a turban.

MANUFACTURES IN AMERICA. There is a striking difference between the manufacturing establishments of this country and those of Great Britain. The latter may be more productive, that is, they may yield a larger profit to the proprietor or stockholder: But in their general, and particularly their moral results, the comparison is altogether in favor of our own. The difference appears to consist in the circumstance, that the English are vast, overgrown establishments, often the forced application to this branch of industry of excessive population,—the sources, it is true, of productive labor and the means of employment; but demoralizing in their results and not unfrequently the objects of alarm and difficulty to the country. We were struck with the remark, not many days since, of an intelligent and highly respectable manufacturer, which more clearly explains the causes of this difference, and confirms the belief of a superiority in the moral tendency of our manufacturing establishments. The water power, in England, is confined comparatively to a small district of the kingdom. This circumstance has led to the concentration of vast establishments in particular districts, and aided by the introduction of steam has created large manufacturing *towns*, with a population almost exclusively engaged in such employments. Great facilities in the production of articles are undoubtedly thus afforded: because the application of labor in such masses may be more efficiently made, with ordinary skill, than in more limited numbers; but they engender evils, which, from the magnitude of the number, it is difficult to prevent or remove;—this mass is the predominant community, and such evils are extended, without the restraining influence of a surrounding population engaged in other and mixed pursuits. In this country, this power is so wisely and equally distributed, that it is rarely sufficient to create a large and exclusively manufacturing population at any one point; but lesser establishments are distributed about upon our streams, surrounded by a population of another sort, and by the simple and correct habits which predominate in nearly all the interior towns of the Union. Such is the equality of distribution in this respect, that nearly every county if not every town, may have its local factory; but there are few places suited to the concentration of a large manufacturing population. Thus, restraints to any probable, and under other circumstances perhaps unavoidable evils, exist in the very nature of our manufacturing system, which will prevent our manufacturers, generally, from becoming, under proper management, any thing else than the means of a profitable and proper division of labor, and an equal and healthy application of the industry, skill and enterprise of the country. As such, we view them, generally, in this country: and as such, they are entitled to a liberal and just protection. *Albany Argus.*

AURORA BOREALIS.

On Tuesday evening, the 25th instant, [says the Salem Essex Register] we were again amused with the fantastic sportings of the Northern Lights. They began to show themselves as soon as day-light faded away, and continued with various brilliancy till eleven. In the north-west they assumed the appearance of a broad expanse of bronzed light, from which occasionally ascended to the zenith faint streams of silvery light. From the east and west parts of the heavens, a multitude of corruscations kept a continual shooting up, so as to cross at the zenith, where was formed directly round the bright star in the neck of the Swan, a more permanent cloudy light. About eight o'clock, the corruscations had extended themselves nearly round the horizon, and the whole hemisphere wss covered with a dome of light, faint however, and continually changing, brightening at times, and then evanescent. We cannot describe it better than in the language of Thompson:—

"Oft in this season, silent from the north
A blaze of meteors shoots; ensweeping first
The lower sky, they all at once converge
High to the *crown* of heaven, and all at once
Relapsing quick, as quickly reascend,
And mix, thwart, extinguish, and renew,
All ether coursing in a maze of light."

We have seen a great many theories to account for these appearances, but all of them quite unsatisfactory. The luminous arch which appeared on the 28th ult. has called forth the descriptive powers of many writers, and what with facts, theories, and conjectures, all mingled, and involved in such mystery and confusion, that it is as difficult to understand them, as to describe the ever varying forms of the capricious and whimsical appearances themselves. One imagines it to be the reflection of the light from the polar ice; another conjectures that it proceeds from the formation of icy spiculæ in the uppermost region of the atmosphere; Franklin thought it might be caused by the electric fluid flowing in from the polar regions towards the equator; another guesses it proceeds from the light of the moon reflected from vapor, &c. Indeed, we have some score of these theories at hand, but they are not worth repetition.

A MISER'S WILL.

I give and bequeath to my beloved sister in-law, Sarah Dennis, four old worsted stockings, which she will find underneath my bed. To my nephew, Charles M'Cartney, two pair of stockings lying in the box where I keep my linen. To Lieut. Johnson, of his majesty's 5th regiment of foot my only pair of white cotton stockings, and my old scarlet great coat—and to Hannah Bourke, my faithful house-keeper in return for her long and trusty services, my old cracked earthen pitcher. The will being read after the decease of the donor, Hannah, in great anger, told the legatees that she resigned to them her valuable share of the old hunk's property, and left the room. The nephew, Charles in equal rage, declared he would not have it, kicking over the pitcher; and as it broke, behold! a multitude of joes and guineas burst out and rolled about the floor. The fortunate discovery induced the other legatees present, to examine the stockings, which to their great joy were crammed full of the precious metal. *Eng. pap.*

PAPER AND STATIONARY.

JUST received a prime assortment of Writing Paper, which will be sold for 2 1-4, 2 3-4, and 3 and 3 3-4 dolls. per ream, being 10 per cent. lower than the same qualities have been selling. Those in want of good paper will do well to improve this opportunity.

—ALSO—

Just received from Philadelphia 50,000 Quills, including the best qualities.

The subscriber is agent for P. Byrne, Quill and Wafer Manufacturer, New-York, & will keep constantly for sale all kinds of Quills and Wafers manufactured by him at the Factory Prices.

The subscriber has now on hand a general description of Goods of the best quality, and is constantly selecting, and intends keeping every article in any way connected with the Stationary line, which will be sold at the lowest prices, wholesale and retail, by

JOHN MARSH, No. 96 & 98 State st. two doors east of Merchants' Row. Sept. 22

BOOKS RECENTLY PUBLISHED,

BY *JOHN MARSH*, and for sale at No. 96 & 98 State-street—

☞ The "*Merchant's Memorandum and Price Book*, comprising every description of Merchandize, alphabetically arranged and classed under the different branches of business, as they are found in the Mercantile Houses—this book is highly reccommended to the use of Country Merchants and Traders by many of the most respectable Merchants, in Boston and the Southern Cities—

☞ An Abridgment of the "Merchant's Memorandum and Price Book," including W. I. Goods—Dry Goods—Hard and Crockery Ware.

☞ The "*Hard-Ware-Man's Price Book*," calculated for Dealers and Importers of Hard Ware—including every description of those Goods, with room sufficient to insert the cost, prices, &c. of each article—

☞ A *Grammatical Chart*, or Private Instructor of the English Language; presenting at one, view, all the rudiments of the English Grammar—illustrated by appropiate examples—also paragraphs including all the the questions necessary to be answered—together with the rules to be applied by the pupil in parsing. By Seth T. Hurd. This Chart is recommended to the use of Schools by many distinguished literary gentlemen of Boston and the State of Maine. Sept. 22.

THE SOUVENIR.

Embellished with splendid Quarto Engravings.

THIS work is intended as an agreeable and instructive companion for the parlor, and an appropriate attendant at the Toilet—to be issued every Wednesday, commencing with the first Wednesday in July next.

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